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PROPHETIC IMPERIALISM

BY

Joseph L. Lord

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Lord



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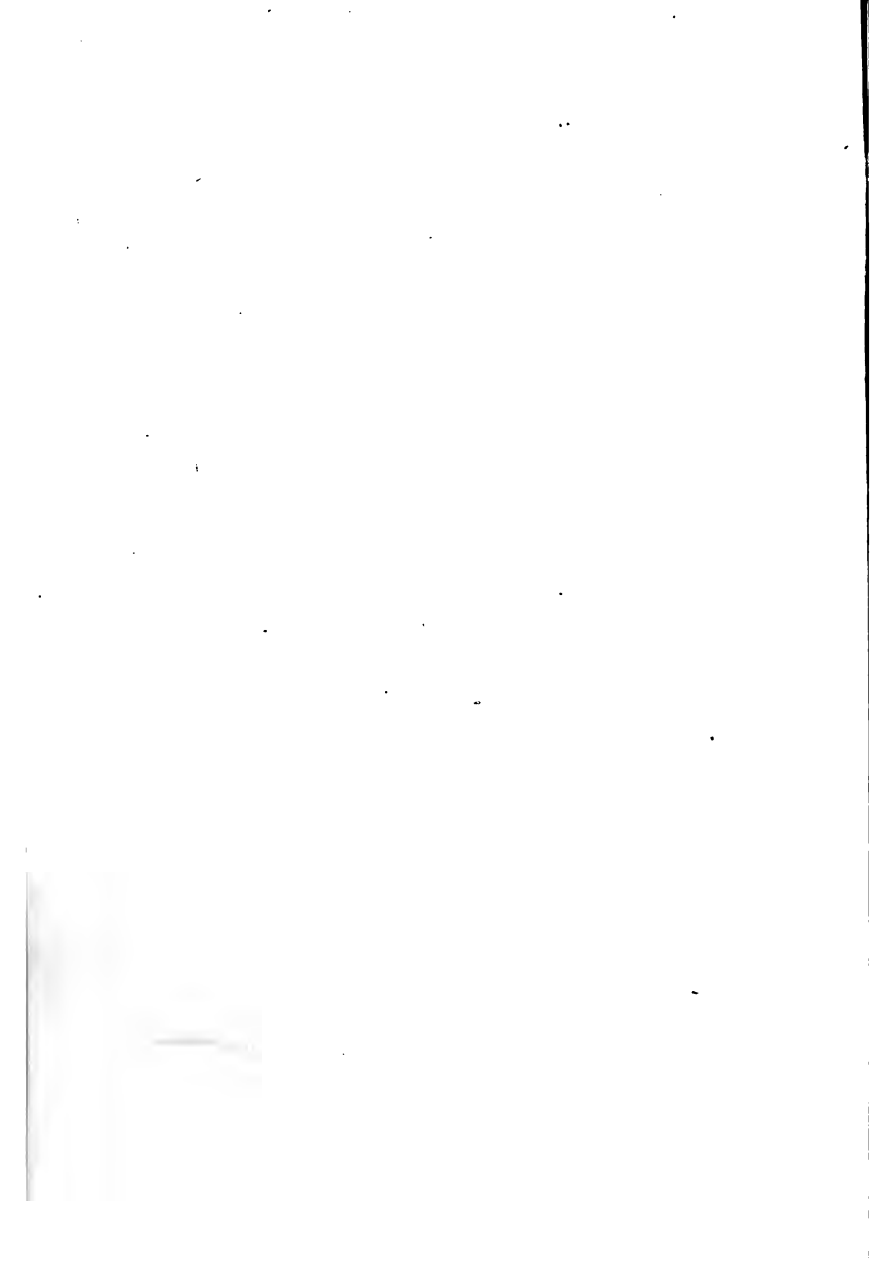
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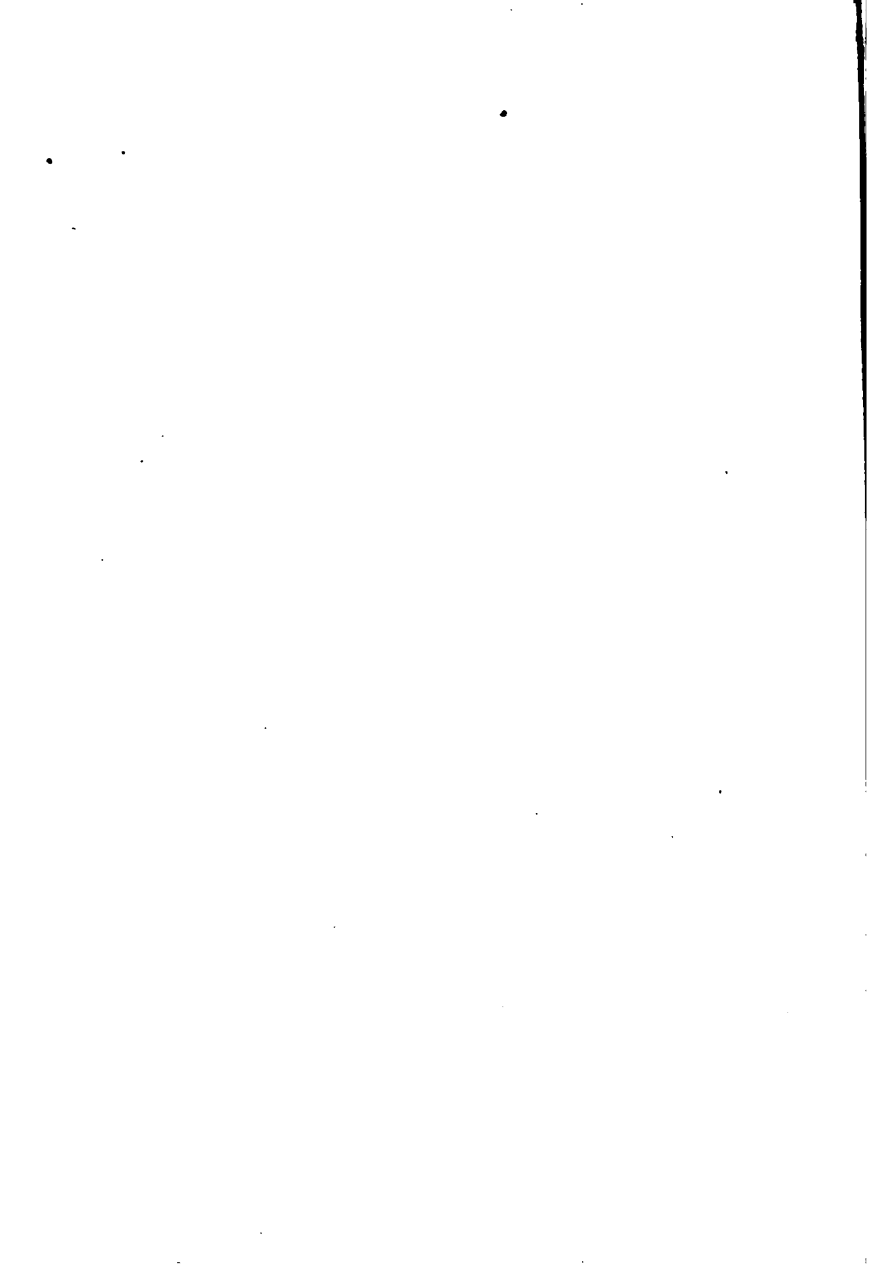
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# PROPHETIC IMPERIALISM

OR THE

PROPHETIC ENTAIL

OF

## IMPERIAL POWER

BY

*Salar di?*  
JOSEPH L. LORD

OF THE BOSTON BAR

NEW YORK

PUBLISHED BY HURD AND HOUGHTON

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## AUTHOR'S INTRODUCTION.

The following lecture has been read during the past winter to private audiences in New York, Brooklyn, Boston and elsewhere, representing biblical and historical as well as legal criticism of the highest order — by which criticism the whole ground gone over by the author is believed to have been fairly covered.

This point accomplished, the lecture has been rewritten with careful reference to the various discussion it has called forth, and is now given to the public in compliance with the wishes of many who have heard it.

Briefly stated, our object has been to place before our readers, from the point of view indicated by our title, a brief sketch of the divine method of human government during the whole period of Gentile ascendancy and domination over God's covenant people Israel — from the time of Nebuchadnezzar until the times of the Gentiles shall be fulfilled.

We commend our theme to the favorable consideration of our readers, notwithstanding the great and innumer-

able abuses which have always accompanied the exercise of imperial power ; which abuses we would not and do not spare ; assuring our readers that, upon careful inquiry, we have failed to discover any reason why prophetic imperialism with its supernatural method, which has been thought about and written about so little, is not quite as deserving of attention as merely historic imperialism with its natural method only, which has been thought about and written about so much.

If in the great contest between the natural method of man and the supernatural method of God, to accomplish the great ends of human society, the supernatural method is destined to prevail, we cannot perceive why it is not of the greatest consequence to make ourselves acquainted with what the prophetic oracles so clearly reveal and so absolutely and plainly admonish us concerning an issue of such vital importance.

Indeed we do not perceive how an inquiry of such vital importance can fairly be avoided. If it be true that we are commanded by our Saviour to search the Scriptures because they are they which testify of Him who is appointed and destined to be the great Head of imperial dominion in the earth ; to whom in all of the apostolic doxologies such dominion is invariably ascribed ; and if it be true that the Holy Spirit assures us that all Scripture, prophetic as well as any and all other, is given by inspiration of God, and is profitable for instruction ; and if it be true that the Holy Spirit is particular to assure us that

## AUTHOR'S INTRODUCTION.

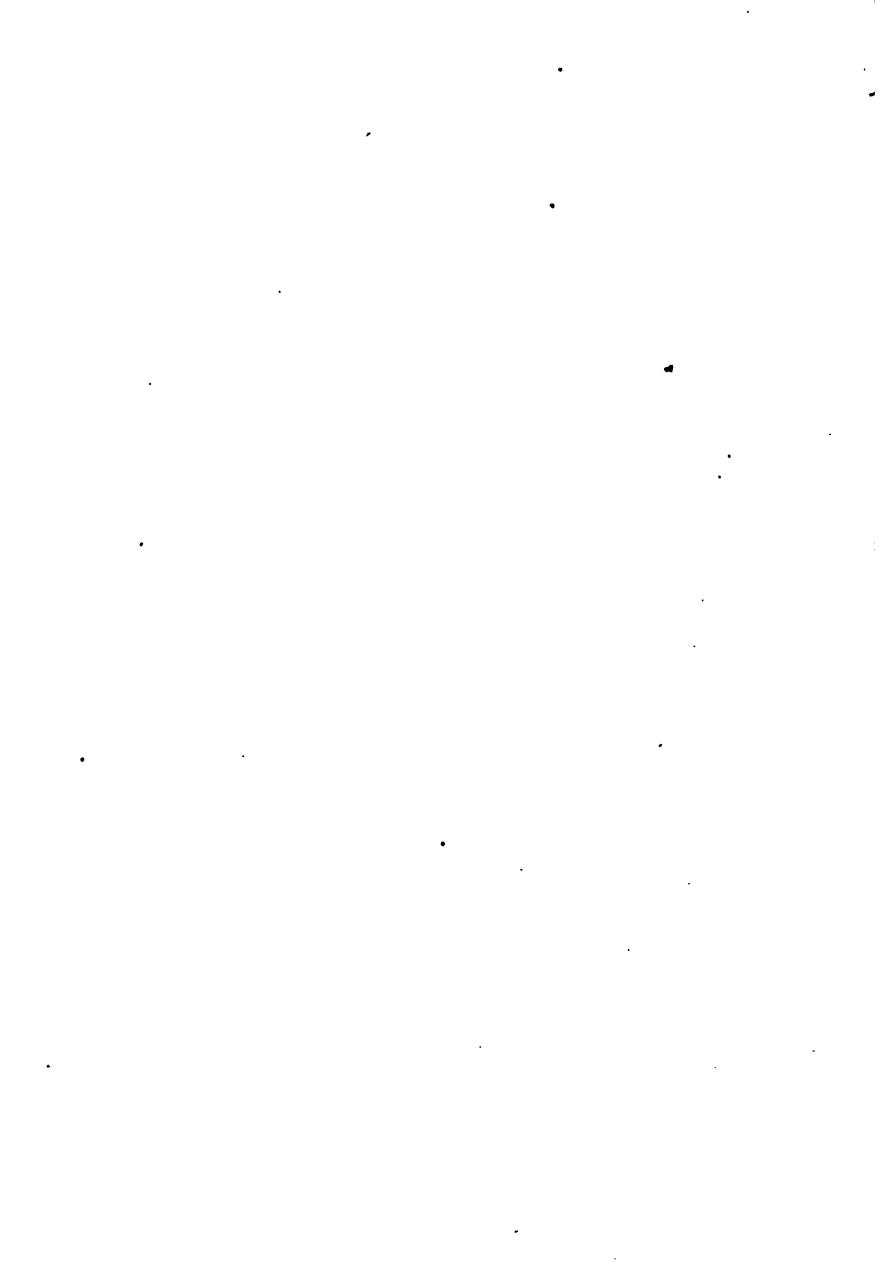
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prophecy came not of old time by the will of man, but that holy men of God spake as they were moved by the Holy Ghost, and that we do well to give heed thereunto — to unfulfilled as well as fulfilled prophecy, no distinction being made in this regard — as to a light that shineth in a dark place ; then surely, not to speak of other admonitions to the same effect, is it clearly impossible to avoid, with excuse to ourselves, a prophetic inquiry of such great and timely importance as that to which we invite the attention of our readers.

It is the hope of the author, which hope he is greatly encouraged to entertain, that, in some humble measure, he has been successful in restoring a meaning to a portion of the prophetic Scriptures which has been suffered to die out.

JOSEPH L. LORD.

SAXONVILLE MASS., *May*, 1871.



## INTRODUCTORY NOTICES.

"I have read your book upon Prophetic Imperialism with great care. Its leading idea of the nature and grant of Imperial Power is original and striking. I do not see how your conclusions can be resisted.

It throws wonderful light upon the grand prophetic symbol of Nebuchadnezzar's dream, which has given so much trouble to biblical scholars and interpreters in all ages.

But I have been especially interested in your book because its reasoning and its illustration bear with so direct reference and with so great force upon the kingly glory of the Saviour. In the light of your exposition of the Image and the Stone cut out of the mountain, no one can fail to discover the marvellous resplendence of that kingdom which is to take the place of all other kingdoms and the glory of Him who is to be the King of all other kings.

I wish the exposition could be put into the hands of every minister in the country, that they may learn how

## INTRODUCTORY NOTICES.

the prophetic studies of a lawyer have led him to such superior and entrancing conceptions of the royal attributes of Jesus Christ." — *A Distinguished New-England Divine.*

"The author of this little volume has been a diligent student of the revealed word of God, and belongs to that class of sincere believers who form now rather the exception than the rule among thinkers. God is to him a real presence, and the word of God is a law which brings its own authority and sanction. The prophetic books of the Old Testament are to him not allegories or poems, but they are the enunciations of unchanging truth. His book shows the benefit of a legal training. It is not a collection of rhapsodies, but is a series of propositions bound together by a logical relation. If his premises be assented to, his conclusions are inevitable.

The author is a son of the late President Lord, and his views are understood to have had the assent of his distinguished father." — *Boston Sunday Courier.*

"This is a little book, but also a beautiful book, and a book with a large subject. The subject-matter, however, and the mode of treatment thereof, are its chief attractions. The subject of historical imperialism is one about which the world is never weary of writing and reading, and in this little book we have the history of Imperialism as it is given in Prophecy. Its discussion of the subject we might call the *interpretation of the history* or the

## INTRODUCTORY NOTICES.

*philosophy of the history* of imperial power in the earth. Several important results are here worked out; as, for instance, that imperial power was the distinct and formal gift of God, in contradistinction to the *permissive* existence of other forms of government, and without interfering at all with the obligations of other civil relations as bearing upon nations and individuals; and again, that this gift of imperial power has ever been the foreshadowing and the earnest of the ultimate bestowal of it upon the Son of Man, the divine "Reversioner" of the gift for the good of the world.

It is an exceedingly interesting discussion, and is ably sustained; especially interesting amid the prevailing vicissitudes and confusions of the governments of the world.

Having very much enjoyed the reading of this book, the writer would thus seek to call attention to its doubly-beautiful pages,—beautiful to the eye and beautiful to the thought." W. R. N.—*Boston Daily Advertiser*.

"This is a small volume on a great subject. It must, of course, be rather suggestive, than exhaustive, in the treatment of its theme. Indeed, it is not often that we find, in the publications of the day, so much material for thought. The student of Scripture will find here a great scheme of Divine Government over the nations of the world, evolved from texts the meaning and connexion of which had before escaped him, in his careless way of reading them.



## • INTRODUCTORY NOTICES.

The statesman may also find here many lessons of wisdom applicable to the times in which we live, and some principles by which he may better understand the Present and prognosticate the Future.

The work is evidently the result of much research. It teaches a system which is well and thoroughly thought out. It is written with the calmness of a judicial mind, and in a style of remarkable simplicity and clearness, and will be more likely to convey the author's earnest and deep convictions to the minds of his readers, than if he had indulged in the florid descriptions and the rhetorical declamations with which the themes of prophecy have been often exhibited." — *Brunswick (Maine) Telegraph*.

"With his characteristic traits of method, style and force, the author of *Prophetic Imperialism* has handled his great theme. It is the elaboration of one idea in its correlation with every other generic and specific idea related thereto. No facts are omitted, and nothing is exaggerated, in the interpretation given to the long line of testimonies derived from the Bible itself, and reflected in actual profane history. It would be superfluous to speak of the hermeneutic value of the work, or of its lucid and engaging style." — *The Episcopalian (Philadelphia)*.

"It seems to me, and I think it will be the general verdict of the clergy, to whom you propose to send it, that your book sheds new light upon the language of Scripture, or rather that it restores a meaning to Scripture

WITH

THE COMPLIMENTS OF THE AUTHOR.

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THE Author would be pleased to learn your views upon his theme, and to receive from you the names and address of a few Clergymen to whom to send the same volume, a fund having been raised for the distribution of one thousand copies among Clergymen of all denominations.

The Author has now ready, both for public and private audiences, a lecture entitled "The Coming Nation; or, Israel at the Head of the Nations of the Earth."

SAXONVILLE, MASS., *October*, 1871.

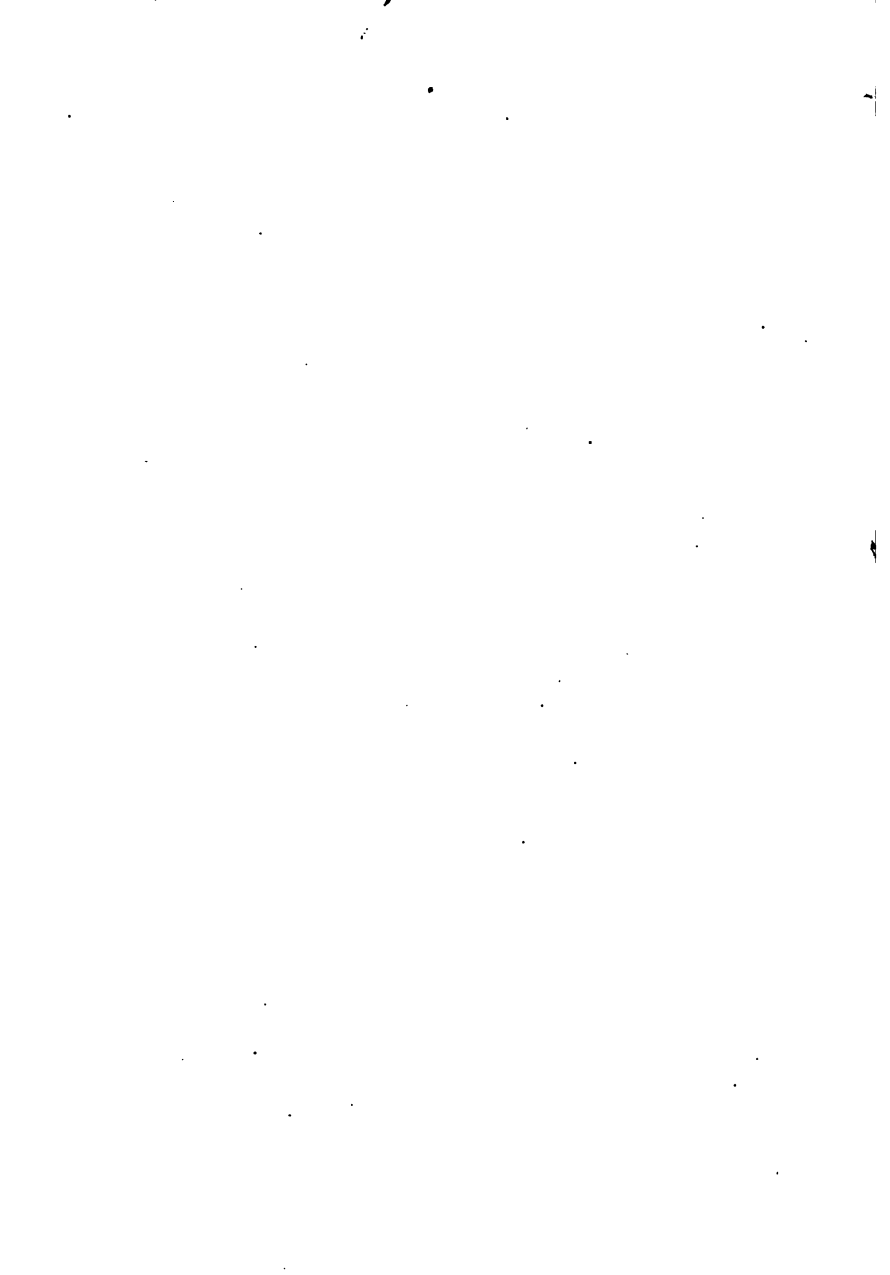


## INTRODUCTORY NOTICES.

which has been suffered to die out." — *The opinion of an eminent Divine.*

"This is a remarkable book, and shows great logical training. Assuming the facts and principles upon which its argument is founded to be just and true, the reasoning is sound, and the conclusions drawn are logical and legitimate. We can detect no flaw in them." — *The opinion of eminent members of the Boston Bar.*

"The author breathes throughout a spirit of devout reverence for the inspired word. It is refreshing, in these days of daring speculation, to see a mind of such logical power and refined culture bowing so meekly at the shrine of God's truth, and accepting so literally the sacred oracles. The advantages of a literal over a spiritualistic method of interpretation must be felt by all who read this excellent little work. It invests the Bible with new interest, especially the prophets. It devests us of a thousand vain fancies, and reduces us to the plain realities of God's government over the world." — *A Western Divine.*



## PROPHETIC IMPERIALISM.

“Thou, O king, art a king of kings, on whom the God of heaven hath bestowed dominion, strength, and power and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the air : into thy hand hath he given them, and made thee ruler over them all.”

These words were spoken twenty-five hundred years ago, in the proudest of earthly courts, to the proudest of earthly kings, by a young and princely Hebrew captive, summoned into the presence of his august master, this king of kings, to recall and interpret to him an unreturning dream wherewith his spirit was troubled that his sleep brake from him.

Before considering some of the other aspects in which this gift of supreme and universal

dominion to Nebuchadnezzar is to be regarded, let us consider an earlier record, earlier by some three or four years, of its divine appointment and unlimited extent as a grant of governmental power.

When, in the hour of Israel's complete judicial overthrow, and of the commencement of her supernatural and still unended Gentile servitude in all her tribes, Nebuchadnezzar, excelling in warlike exploits all the Babylonian and Chaldæan kings who had reigned before him, had subdued Media, Nineveh, Egypt, Syria, Phœnicia, Arabia and Judea, and had stretched his conquests from Egypt and the Mediterranean on the west to the extreme east ; and had fortified and beautified Babylon, and made it the capital of the then known earth ; and when the kings of the Moabites, Ammonites, Tyrians and Sidonians were seeking to engage Zedekiah, the last king of the house of David, in rebellion with themselves against Nebuchadnezzar, the prophet Jeremiah sent by divine command to the ambassadors of these kings, then at the court of Jerusalem for the purpose of perfecting

their coalition with Zedekiah, yokes of wood as presents to their sovereigns, with the following lofty and divine instructions:

"Thus saith Jehovah of hosts, the God of Israel; Thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, and I have given it unto whom it seemed meet unto me. And now have I given all these lands into the hands of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come.

"And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith Jehovah, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand."

The yokes sent to these ambassadors as tokens



of the subjection of their several countries to the king of Babylon were the common wooden yokes of the country, one of which was worn by the prophet Jeremiah as a token of the subjection of his country to the Babylonian king.

The yoke thus worn by Jeremiah was rudely broken from his neck by the false prophet Hananiah as a token, on the other hand, that Jecooniah, the nephew of Zedekiah and his predecessor on the throne, then a captive at Babylon, and all his fellow-captives at Babylon, and the vessels of the Lord's house at Babylon should be brought back to Jerusalem within the space of two full years.

Whereupon, that Jehovah's authority might not be thus rudely assailed, thus impiously contemned, Jeremiah was instructed to go and tell Hananiah that for these yokes of wood yokes of iron should be made for all these nations, denoting not subjection only, but the most absolute subjection to the king of Babylon.

"Go and tell Hananiah," this was the message which Jeremiah was instructed to deliver to the false prophet Hananiah, "Go and tell

Hananiah, saying, Thus saith Jehovah; Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron. For thus saith Jehovah of hosts, the God of Israel; I have put a yoke of iron upon the necks of all these nations, that they may serve Nebuchadnezzar, king of Babylon; and they shall serve him: and I have given him the beasts of the field also."

So supreme and universal was the dominion over all the works and creatures of His hand which the God of heaven bestowed upon Nebuchadnezzar, and so fearful were the threatenings with which Jehovah of hosts, the God of Israel, required the absolute submission of all nations to the Babylonian king!

How completely dominion over God's covenant nation was included in this gift of supreme and universal dominion to Nebuchadnezzar, and how completely the throne of David was overturned thereby, appears from the following divine decree concerning the covenant nation in particular:

"Therefore thus saith Jehovah of hosts; Because ye have not heard my words, behold, I will send and take all the families of the north,

saith Jehovah, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations.

“Moreover, I will take from them the voice of mirth, and the voice of gladness, and the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years” — not two, but seventy years — a prophecy which, in the case of the covenant nation, was not only terribly fulfilled for the seventy years, but with a change of masters has been terribly fulfilled ever since, and is yet to be terribly fulfilled, for our Saviour tells us that the apostate nation shall fall by the edge of the sword, and be carried away captive into all nations, and that Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled.

So terribly in earnest was the God of Israel,

not with His covenant nation only, but with all nations, when He conferred His royal gift of supreme and universal dominion upon the first great monarch of the Gentiles and first great representative of their times, and required in judgment upon their sins the absolute submission of all nations to his sovereign will, his iron sway !

Nebuchadnezzar's iron sway however, although God's judicial purposes required that it should possess even the crushing strength, if need should be, of iron towards His enemies, yet carried with it no right to abuse the imperial power conferred ; for all abuse of which God will hold Nebuchadnezzar, as the event will prove, and as He holds all other repositories of the same imperial gift, to the most strict account — precisely, for example, as He held the princes of the house of David to strict account for their abuse thereof, and because they abused it chastened them with the rod of men and with the stripes of the children of men, and broke down all their hedges, and brought their strongholds to ruin, and set up the right hand of their adversaries, and made all their ene-

mies to rejoice, and cast their throne down to the ground, and has cast it down ever since, and will continue to cast it down until the times of the Gentiles shall be fulfilled. \*

With equal solemnity and in equally formal terms, as we have seen, did God subsequently confirm the gift of supreme and universal dominion to Nebuchadnezzar by the young and princely Hebrew captive Daniel, the great prophet of the times of the Gentiles, when Daniel recalled and interpreted to the king his unreturning dream wherewith his spirit was troubled that his sleep brake from him ; in which dream, although we anticipate our argument to say it here, the whole rounded and compact future of Gentile ascendancy and domination in the earth stood before him under the symbolic representation of a colossal human form, possessing in its excellent bright-

\* This element of iron in imperial power is by no means to be regarded as necessarily an element of the abuse of imperial power. We find it often spoken of in connection with the imperial reign of the Son of man ; as where in one place it is said that He will "break" and in another that He will "rule" the nations with "a rod of iron ;" and as where again His co-reigning saints are described as executing vengeance upon the nations, as binding their kings with "chains" and their nobles with fetters of "iron."

ness, although the form thereof was terrible, all the completeness, unity, individuality and lifelikeness of any perfect human body, of any perfect living human form, indivisibly one from the fine gold of its head to the iron and clay of its feet.

Let us cite again the divine commission with which the youthful prophet salutes and clothes the youthful king :

“Thou O king, art a king of kings, on whom the God of heaven hath bestowed dominion, strength, and power and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the air : into thy hand hath he given them, and made thee ruler over them all. Thou art this head of gold.”

Such was the gift of imperial dominion to this king of kings. Such was the stately amplitude and unbounded wealth of governmental power ; or if not unbounded in fact, yet unbounded in right ; unbounded so far as the will of God was concerned ; that is, bounded only by what Nebuchadnezzar's unbounded authority and ambition might fail to accomplish ; such, we say, was the stately amplitude and unbounded wealth of

governmental power, with which the God of heaven thus directly and formally clothed this first great monarch and representative of the times of the Gentiles.

The gift of dominion to Nébuchadnezzar far exceeded, if not according to the just interpretation of its terms, yet certainly in actual effect, the gift of dominion to Adam before his fall.

This was the gift to Adam ; " And God said, let us make man in our image, after our likeness ; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

But to Nebuchadnezzar God gave not only the same dominion in every particular which He gave to Adam in his innocence, but dominion also, wheresoever the sons of Adam dwelt, over the whole of the now peopled earth, insomuch that in his royal proclamations he was wont to address, as of right he might, " all people, nations, and languages, that dwelt in all the earth."

Indeed, according to the record of Daniel, the terms in which supreme and universal dominion

is conferred upon Nebuchadnezzar are exactly co-extensive with the terms in which supreme and universal external dominion — and it is of external dominion only that the Book of Daniel treats — is conferred upon the Son of man in the angel's interpretation of Daniel's vision of the four beasts, as where it is written ; “ And I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven [language descriptive, according to all prophetic analogy, of Christ's second coming only]. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him” — language which both in the case of Nebuchadnezzar, and of the Son of man, since the language employed is in both cases the same, must be interpreted by the same rules of interpretation, and in the case of Nebuchadnezzar most certainly cannot be interpreted spiritually, as we do not need to show.

The terms of the two gifts or rather of the two investitures of the same gift to Nebuchadnezzar and to the Son of man are thus seen to be exactly co-extensive, including alike domin-



ion over "all people, nations, and languages, that dwell in all the earth ;" the only difference between the two gifts or two investitures of the same gift, according to the record of Daniel, being that which relates, not to the outward extent, for that we have seen to be in both cases the same, but to the relative duration of the power conferred ; the gift as conferred upon Nebuchadnezzar ending, if not with the time of his land, or times of himself, his son and his son's son, yet when the times of the Gentiles as represented by the image seen in his dream shall be fulfilled ; while, on the other hand, the dominion conferred upon the Son of man is "an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." In all other respects the gift of supreme and universal external dominion to Nebuchadnezzar and to the Son of man, according to the terms of investiture as recorded by the prophet Daniel, is in both cases the same ; and surely the prophet Daniel cannot be said to teach one kingdom of the Son of man, and the rest of

the Scriptures, or any part thereof, another, for Christ's kingdom is always and only one, whatever the different aspects, whether external, or spiritual only, or both external and spiritual, in which with equal propriety it may be viewed.

We have considered the divine appointment and unlimited extent of the gift of imperial dominion to Nebuchadnezzar. Let us next consider the proper scriptural relation of imperial power, whether as conferred upon Adam, upon Nebuchadnezzar, or upon the Son of man, to all other forms of governmental power.

The first difference to be observed between imperial and all other forms of governmental power is this, that imperial power alone is the direct and formal gift of God. All forms of governmental power, in respect to certain social and civil relations, are recognized and regulated by the divine law, and in this sense are to be regarded as ordained of God. But of imperial power alone can it be said with scriptural authority, that it is the direct and

special, the formal and personal gift of God.

Another and equally vital difference between imperial and all other forms of governmental power is this, that it is the peculiar office and destiny of imperial power to preside over all other, even all other kingly forms of governmental power, and not, like other forms, over the members, except incidentally perhaps, of particular communities or the subjects and destinies of particular nations or states. It is a kingdom of kingdoms, whose proper subjects are the kings and nations, the princes and nobles, the rulers and judges and great men of the earth. Kingly power does not express it. That may be said of any king.

"Thou, O king, art a king of *kings*." These are the words which describe imperial power, according to the divine idea and Messianic method of imperial power, which is the only scriptural standard we have of imperial power. It is kingship over the kings and lordship over the lords of the earth. It is the very sum and consummation of the Messiah's kingdom and reign upon the earth, of whom it is

written ; " All kings shall fall down before him : all nations shall serve him." It is the very sum and consummation, the crowning triumph of God's revealed plan of human redemption, upon whomsoever meanwhile it may be conferred, and therefore it is that it is thus specially and extraordinarily appointed and ordained.\*

In a word, imperial power is the grand keynote of all forms of human government, which needed to be struck and was struck by the

\*The only repositories of *imperial* power, as thus scripturally defined and distinguished from merely *kingly* power, of whom we have any account in the sacred pages as having been invested with imperial power by the direct and special, the formal and personal gift of God, are the first man Adam, the house (in Christ) of David, Nebuchadnezzar and his three great imperial successors, and the Second Man Adam, the Man Christ Jesus, the Lord from heaven. They only have been formally invested by God with supreme and universal, by which we understand *imperial* dominion in the earth, or, which is the same thing, with *kingly* power in its highest and most eminent, its kingliest sense. As wielding only *kingly* power, Christ is described as King of Israel. As wielding *imperial* power, He is described as " King over all the earth," as the King of kings and Lord of lords.

divine Master's hand ere yet the waters of the flood had scarcely passed to their appointed bounds, that all other forms of human government, in all their endless and beautiful variety, might take their places accordingly, and be brought, not as under Satan's evil dominion into jangling discord or a dreary monotone of evil, but as under the destined dominion of the Son of man, the divine Reversioner of imperial power, into sublime concert and harmony with one another—as yet they will be, when even the beasts of the field and the fowls of the air, once given into the hands of Adam and again into the hands Nebuchadnezzar, under the new covenant which God has promised to make with them, shall join in the glad anthem of universal deliverance and peace; when the bow and the sword and the battle shall be broken out of the earth, and our fallen earth, righted at last, shall become the blest abode of imperial dominion according to God's original design.

Such, according to the divine idea, was the gift of imperial dominion to Nebuchadnezzar as related to all other forms of governmental

power. Such, according to the divine idea, though not, alas ! according to Nebuchadnezzar's, was its matchless and unique design.

We have considered the gift of imperial dominion to Nebuchadnezzar in respect to its divine appointment and unlimited extent, and in respect to its relation to all other forms of governmental power. Let us next consider the moral quality of the gift.

And, first, considered in itself and apart from its abuses, as certainly it is most proper to consider any gift of God, it was in the highest and most exalted sense a good and perfect gift.

It was a good and perfect gift, first of all, because God was the Author and Bestower of it, from whose hands no evil or uncertain gift, no gift not wholly good and perfect can be supposed to come.

It was a good and perfect gift, because it was the same gift, only in actual effect greatly enlarged, which God, to complete the sum of his earthly felicity, bestowed upon man in his

innocence, while as yet he was the untarnished image and likeness of his Maker—and pronounced it “good.”

It was a good and perfect gift, because by many absolute and unconditional covenant promises, confirmed by many absolute and unconditional covenant oaths, God bestows the very same gift, in the very same terms, as we have seen, upon His own Son, when, in the fulness of times and eventual default of Nebuchadnezzar and his Gentile successors, He in turn as the Son of God and Heir of all things, and Son of David and Heir of David's throne, shall inherit the sovereignty of the earth; as where it is written in the patriarchal covenants that in Him all the nations of the earth shall be blessed, that all peoples shall serve Him and all nations bow down to Him, and that to Him the gathering, which is the willing obedience of the nations shall be: and as where again in the Davidic covenant God swore by His holiness, and will not turn from it, that the throne of David should endure forever, as the days of heaven, as the sun and moon before Him, and

that he should never want a man to sit on his throne ; that of the fruit of his body He would raise up Christ from the dead, as He did raise up Christ from the dead, " unchanged," in order that He might sit, not as a Spirit, but as the fruit of the loins of David according to the flesh, having flesh and bones (as His disciples after His resurrection saw Him have), that is, in His own proper and personal though glorified humanity — *where?* — on his, David's, throne ; not on the throne of God in heaven, at the right hand of the Majesty on high, where now in His temporary absence from the earth He sits, but on His father David's throne in the land upon the mountains of Israel, between the seas in the glorious holy mountain, " the place of His throne, and the place of the soles of his feet, where he will dwell in the midst of the children of Israel forever;" where He in turn, upon the default of Nebuchadnezzar and his Gentile successors, shall have dominion from sea to sea and from the river to the ends of the earth ; where all kings shall fall down before Him and all people, nations and languages shall serve Him ; where



"The beams that flow from Zion's hill  
Shall lighten every land ; "

and

"The king that reigns on Salem's towers  
Shall the whole world command."

It was a good and perfect gift, because at the same time and in the same high court of investiture in which supreme and universal dominion is conferred upon the Son of man, supreme and universal dominion is also conferred upon the saints of the Most High, or of the most high places, of all the ages ; as where it is written, "the saints of the most high places shall take the kingdom, and possess the kingdom forever, even forever and ever ;" and where again, that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven [upon the whole earth] shall be given to the people of the saints of the most high places, and all dominions shall serve and obey them."

Finally, and to save all other reasons why it was a good and perfect gift, it was a good and perfect gift because every good and perfect gift cometh from above, and, conversely, every gift that cometh from above is good and per-

fect, pervert and abuse it, and in our wicked administration of it roughhew it how we will.

Again ; coming directly from the hands of God, who is an infinitely benevolent Being, it was in itself an infinitely benevolent gift, intended for man's highest good. Coming also from the hands of God, who is an infinitely wise Being, it was in itself an infinitely wise gift, calculated to promote man's highest good.

Aye more ; coming directly from the hands of God, who in His infinite benevolence intends and in His infinite wisdom plans only man's highest good, it was therefore, in itself and unabused, better fitted to promote man's highest good than any other form of governmental power which the divine benevolence and wisdom could have devised ; for what form of governmental power could be better fitted to promote man's highest good than that which God confers upon His own Son, when, in the fulness of times and upon the default of Nebuchadnezzar and his Gentile successors, the sovereignty or kingdoms of this world shall become the sovereignty of our Lord and of His Christ and He shall reign for-

ever ; when " the government shall be upon his shoulder, and of the increase of his government and peace there shall be no end, upon the throne of David [*not of God, but of David*], and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever " — imperial power, imperial power in its highest and most autocratic form (we use the word in its unabused, its consecrated, its Messianic sense), thus being God's highest and only standard, even as it is God's first and highest and only direct and formal gift to man, whatever social and civil relations He may otherwise ordain, of governmental power in this fallen earth, pervert and abuse it, and rob it of its native lustre how we will ; not by any means however that all other forms and methods of governmental power (with which God never interferes excepting as by their evil administration they oppose His will) are not to be duly recognised, and so far as can be honored, according to their just deserts, in their appointed place and order, and in their proper and subordinate relation to imperial power.

[The proper conception of autocracy in this high and consecrated sense is not at all that of isolated and unassociated sovereignty. The predicted kingdom of the Son of man, which in Messianic prophecy is every where described as autocratic — as for instance, “all kings shall fall down before *him* : all nations shall serve *him*.” “Jehovah shall be king over all the earth ; in that day there shall be one Jehovah, and his name one :” “at the name of Jesus every knee shall bow,” etc., etc.—is yet always described as participated in by the associated sovereignty of others ; as where Christ says to His overcoming saints, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne ;” and again, that some of His saints shall be rulers over five cities and others over ten ; and again, to His disciples, “Ye that have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, shall sit on thrones, judging the twelve tribes of Israel ;” and again, “Do ye not know that the saints shall judge the world ?” and again, “The

saints of the most high places shall take the kingdom, and possess the kingdom forever, even forever and ever : " etc., etc.

Ah, no ! not isolated and unassociated autocracy. Such is not the teaching of the Bible. Nothing could be further from the idea of autocracy in its true scriptural, its unabused, consecrated, Messianic sense, even in its highest and most autocratic form, than that of isolated and unassociated sovereignty.

Ah, no ! autocracy is not to be judged by Nebuchadnezzar's or any other abuse of it, but by heaven's only pattern and heaven's grand design.

The scriptural idea of autocracy is simply that of supreme, absolute, universal and associated imperial headship, in its largest possible earthly scope, over "the earth, the man and the beast which are upon the ground," which the God of heaven hath made by His great power and by His outstretched arm and given it unto whom it seemed meet unto Him.]

What though the gift would be abused by Nebuchadnezzar and his Gentile successors until the times of the Gentiles shall be fulfilled ; and God knew beforehand that it would be abused ; was the gift in itself any the less good and perfect and benevolent and wise, any the less imperial on that account ?

What though Adam and his descendants abused the same gift until God in judicial wrath was compelled to send a flood and destroy them all ; and God knew beforehand that it would be abused ; was the gift in itself any the less good and perfect and benevolent and wise, any the less imperial on that account ?

What though God gave to the house of David a throne which should endure unto all generations and a dominion which, in its predicted triumph of a thousand years, shall reach from sea to sea and from the river to the ends of the earth ; and the princes of the house of David abused the gift until God was compelled in judicial wrath to overturn their throne, as He overturns and overturns it still, and will continue to overturn it until the times of the Gentiles

shall be fulfilled and He shall come whose glorious imperial right the throne of David is ; and God knew beforehand that it would be abused ; was the gift in itself any the less good and perfect and benevolent and wise, any the less imperial on that account ?

And what though ; when the times of Nebuchadnezzar and his Gentile successors shall be fulfilled, the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the Son of man and to the saints of the Most High, or of the most high places, of all the ages, and they will abuse it *not* ; and God knows beforehand that they will abuse it *not* ; will the gift to them, which we have seen to be expressed in the same terms as the gift to Nebuchadnezzar, with reverence be it asked, be any the more good and perfect and benevolent and wise, any the more imperial on that account ?

In a word, does not the gift of imperial power, however used, or however abused, and to whomsoever given, always, in respect to its own intrinsic excellence, remain the same ? And will not its intrinsic excellence be gloriously

vindicated and displayed under the reign of the Son of man and His imperial saints, whose dominion, because they wield it, will not be left to other people, and will never pass away?

Let it not be deemed irreverent to thus compare the two gifts, or rather we should say the two investitures of the same gift to Nebuchadnezzar and to the Son of man; for certainly it cannot be deemed irreverent to compare Scripture with Scripture, to interpret Scripture by itself, especially wherein the subject-matter referred to is the same.

True, Nebuchadnezzar was man only, and a heathen at that, and reigned accordingly, which was unrighteously; while, on the other hand, the Son of man is God and man, and will reign accordingly, which will be righteously. But wherein both Nebuchadnezzar and the Son of man are men, and reign as men over the children of men, and the record describing their reign is the same, we are not able to perceive wherefore they may not, with reverence towards the Son of man, be compared. Is not Christ the human Son of David as well as the divine Son of God, and will



He not reign as David's human Son, as the fruit of the loins of David according to the flesh, on the throne of His father David? And can He as the human Son of David inherit from His father David anything more or beyond that which His father David possessed before Him, namely, external sovereignty alone? And so far forth may He not be regarded as a human as well as a divine prince, and be compared with other human princes accordingly? Are not both Nebuchadnezzar and the Son of man, under cover of the same imperial gift, described by the same peerless epithet, kings of kings, exercising dominion over "all people, nations, and languages, that dwell in all the earth;" and shall we be told that to this extent it is irreverent to compare them — however immeasurable, let it not be forgotten, however infinitely immeasurable in all spiritual regards the superiority of the dominion of the Son of man?

We have considered the gift of imperial dominion to Nebuchadnezzar with reference to its divine appointment and unlimited extent. We have considered it with reference to its relation, according to the teaching concerning imperial power, to all other forms of governmental power. We have considered it with reference to its moral quality. Let us next consider it as an outright gift, unaccompanied by any reservation in its bestowal.

It was a gift the full benefit of which enured at once, without any condition, either precedent or subsequent, attached thereto.

The gift of dominion to God's covenant nation, His covenant promise that His chosen vineyard and His pleasant plant should be to Him a priestly kingdom, and be set on high above all nations, was a wholly conditional gift, based upon the express stipulation that they should keep the covenant of Jehovah, obey His voice indeed, and turn to the Lord their God, which they have never done. But the gift of imperial dominion to Nebuchadnezzar was wholly absolute, unconditional, outright; a gift *in pre-*

*senti* and not *in futuro*; a gift in the hand ; not an interest without possession, but interest and possession both ; without condition, contingency, reversion or remainder until the times of the Gentiles shall be fulfilled. " Into thy hand," not will He give on certain conditions, but into thy hand hath He given dominion, strength, and power and glory wheresoever the children of men dwell, and dominion over the beasts of the field and over the fowls of the air wheresoever they dwell, and hath made thee ruler over them all.

Let it not be said that the gift to Nebuchadnezzar of universal and supreme dominion over every living creature which God had made was only a permissory gift ; as if God only permitted that which He thus expressly appointed, established, perpetuated and ordained. Is the gift which He bestows upon the Son of man in the very same terms permissory also ? It is a poor rule of interpretation which will not work both ways. It is a bad axiom, that things which are equal to the same thing are not equal to each other. Ah no ! it is evil only which God per-

mits ; while good He always thus expressly and solemnly appoints and ordains.

Neither let it be said that the gift of supreme and universal dominion to Nebuchadnezzar was a punitive gift, conferred upon him in judicial wrath ; as if, forsooth, Daniel would have exhorted Nebuchadnezzar to administer without iniquity, acceptably towards God, and righteously towards all, a gift sent upon him as a visitation of God's judicial wrath. Punitive and wrathful most unquestionably it was towards the enemies of God, through Nebuchadnezzar as the ministerial agent of God ; but not wrathful towards Nebuchadnezzar, if, as exhorted by Daniel, he administered the gift, not as the enemy, but as the friend, the faithful minister and servant of God.

Nor let it be said that it was an accidental gift ; as if, forsooth, God, to whom all his works are known from the foundation of the world, governed the world by chance, and not design, by accident, and not according to a fixed and holy, an unswerving and eternal plan.

Nor let it be said that the gift of imperial dominion to Nebuchadnezzar was expressed in

terms of court compliment only. Did the prophet Jeremiah also speak but in courtly phrase, when, speaking of Nebuchadnezzar in the third person, he sent to the kings of the Moabites, Ammonites, Tyrians and Sidonians a message declaring unto them that God had put all nations under the iron yoke of Nebuchadnezzar, and that all nations should serve him? A strange climax to a court compliment, indeed, those swift-descending words of judicial doom with which the prophet followed up his lofty appellation of "king of kings," and his lofty description of his imperial sway! wherein he told this imperial head of all the earth, that the particular form of dynastic evil over which he presided (evil, however, because only of his evil administration of imperial power) should be broken in pieces together with all other forms of dynastic Gentile evil which should succeed his own, and with them become as the chaff of the summer threshingfloors, which the wind should carry away, that no place should be found for them.

Ah no! it is dishonoring to God to suppose that those holy men of God, who spake in

olden time as they were moved by the Holy Ghost, would thus be permitted to play fast and loose with heaven's grand designs.

Hitherto we have considered the gift of imperial dominion to Nebuchadnezzar more especially with reference to the divine theory of imperial power. Let us now consider it with reference to its proper place in God's providential economy or government of the world.

In this view it is especially to be regarded as a *continuing* gift, commencing with Nebuchadnezzar, or the commencement of the times of the Gentiles, and continuing in a certain fixed and uninterrupted line of dynastic Gentile succession until the times of the Gentiles shall be fulfilled—the gift presenting in this regard, through all Gentile time, all the oneness, completeness and indivisibility of the image seen by Nebuchadnezzar in his dream.

In this regard, for the sake of illustration only, and without seeking to impose any human test upon a gift which is divine, the gift may, with the strictest reverence and propriety, be compared with one of the most sacred gifts of man to man, and be described as an entailed gift, possessing in a most striking degree all the properties and incidents of an entailed gift, with reversion to the Son and Heir of its divine Donor when the times of the Gentiles, or of the Gentile entail of the gift, shall be barred ; a view of the gift which gives to it an ever-present importance until the times of Gentile ascendancy and domination in the earth shall be fulfilled.

Thus, in the divine communication in which the gift is formally conferred upon Nebuchadnezzar, and in certain supplementary communications thereto, the names of Nebuchadnezzar's three great Gentile successors to the gift are all clearly and again and again designated, identified, or described, without the least break or interruption in the predicted line of their succession until the times of the Gentiles shall be fulfilled ; and not their names only, but the name also,

with an account of His kingly advent, of the divine Reversioner of the gift, when its Gentile entail shall be closed.

In this view of the gift, it may, in its outward administration, as is so fully described by prophecy, and so fully verified by history, be variously fashioned, perverted and abused by its Gentile recipients, until it shall serenely repose at last in the hands of its divine Reversioner ; but, in the contemplation of its divine Author, its intrinsic purity and excellence, its autocratic unity and simplicity, its native dignity and lustre always remain the same under all forms of adverse pressure, under all forms of Gentile maladministration and abuse, until, upon the judicial extinction of its Gentile repositories, it rises, phenix-like, from the flames which would have consumed, and the ashes which would have entombed it, and its reversion becomes complete in the hands of its divine Reversioner, with a right, title and interest so secure, that never again shall it be left to other people, and never pass away.

That the gift, in its entirety, is thus to be



regarded as a continuing and entailed gift, as a prophetic and historic unit throughout the whole rounded term of the times of the Gentiles is evident.

Because, in the first place, as we have seen, nothing is wanting in the original deed of gift to make the line of its Gentile succession complete throughout.

Because, in the second place, being a divine, and consequently an infinitely good and perfect and benevolent and wise gift, there is no reason on the face of things why it should be recalled.

Because, in the third place, there is no evidence in the divine record that it ever has been recalled.

Because, in the fourth place, as confirmed by all collateral history, there has never been any break or discrepancy in the prophetic and historic record of its fulfilment hitherto, as contained in the original deed of gift, to lead us to suppose, however it may have been abused, that it has been recalled.

Because, in the fifth place, the gifts of God, to whom all His works are known from the founda-

tion of the world, to Jew and Gentile alike, are without repentance, and it therefore never can have been recalled ; and if not recalled, and not to be recalled, then, consequently, always to be looked for and always to be found somewhere upon the earth, in the hands of one repository or another.

Because, in the sixth and last place, imperial power is thus seen to be the very method which God, in His providential economy, has ordained from the foundation of the world for the ultimate reversion to His own Son of the at last by all others forfeited and lost sovereignty of this fallen earth. It is the purpose which God hath purposed, from eternity, upon the whole earth, and who shall disannul it ?

In a word, imperial power is God's own method. It is the way God reigns Himself. It is the way the Son of God will reign when as the Son of man He shall reign upon the earth. However perverted and abused, however broken into pieces and shattered into fragments, the indestructible fragrance of its divine origin and destiny hangs round it still. It is still God's strong

hand, in His providential government of the world, stretched out upon all the surging nations (and who shall turn it back ?) by which He holds the dissolving elements of human society together, that they perish not before their time ; that they perish not before His sovereign purposes, ever moving in majestic concert, in deep and passionless tranquility, with divine and august compo-  
sure to their fulfilment, are all accomplished ; that they perish not before He comes to take His seat and assume His reign upon the throne His father David whose glorious reversionary right imperial dominion is.

But there are other reasons, pertaining more nearly to the prophetic record itself, why the gift of imperial dominion to Nebuchadnezzar is to be regarded, in its entirety, as a continuing and entailed gift, a prophetic and historic unit throughout the whole rounded term of the times of the Gentiles, whatever abuse in the course of empire, in the course of the imperial ages, may be heaped upon it.

And first it is thus to be regarded, because, in its outward administration the gift is thus per-

sonified and individualized by the image seen by Nebuchadnezzar in his dream ; which image is one image throughout, complete in all its members, perfect in all its parts, an indivisible and life-like unit, a harmonious and life-like whole, notwithstanding the outward diversity, the outward clothing of its form ; insomuch that its head of gold cannot be, as it never is, dissevered from its breast and arms of silver, or its breast and arms of silver from its belly and thighs of brass, or its belly and thighs of brass from its legs of iron and feet of iron and clay, without marring, without altogether destroying its fair and imposing proportions, its harmonious unity, its excellent brightness and terrible life-likeness before its time.

Again, the gift is to be regarded as a continuing and entailed gift, a prophetic and historic unit throughout the whole rounded term of the times of the Gentiles, because, as symbolized in its successive historical epochs by the gold, the silver, the brass and the iron — imperial emblems all — it retains its imperial type throughout, notwithstanding the juxtaposition with the

iron of the feet and toes of the feet of the adscititious, unimperial, heterogeneous and unsupporting, of the quickly-moulded and in the end as quickly-shivered element of potter's clay.

And, finally, the gift, in its entirety, is to be regarded as a continuing and entailed gift, a prophetic and historic unit throughout the whole rounded term of the times of the Gentiles, because, when the image perishes, it perishes all together, not separately, one part or member after another, but all together, at the same instant, with the same crushing ruin, and by the same judicial act of God. The God of heaven, slow to anger, but patient to forgive Gentile iniquity no more,

“Yokes the whirlwind to his car,  
And sweeps the howling skies ;”

and the image falls. It falls as Babel fell, smitten not by the gentle outpouring and gradual diffusion of the gracious influences of heaven, but by the sudden wrath of God, every stone in the heaven-aspiring, the man-enthroning and God-dethroning structure — if only God could

be dethroned ! — sharing a common doom ; God's summer threshingfloor swept at once by the resistless vengeance of His waiting winds of the accumulated chaff of all the Gentile harvests, that it may encumber His royal gift, His holy seed, His wholesome grain, His chosen race no more. " Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors ; and the wind carried them away, that no place was found for them : and [there-upon, immediately, no dynasty of Jew or Gentile intervening] the stone that smote the image became a great mountain, and filled the whole earth."

Yes ! the stone that smites the image becomes a great mountain, and with its kingly glory fills the whole earth. But not till it smites the image : and the image is not smitten yet, for the times of the Gentiles, of Gentile ascendancy and domination in the earth are not yet fulfilled.

But, though the image be destroyed, the gift remains the same ; for think not that any gift of God, all of whose gifts are infinitely good and

perfect and benevolent and wise, intended for man's highest good, and calculated to promote it, can ever thus incur His righteous displeasure and His judicial wrath. It is the abuses of the gift, in the various and successive forms of its outward mal-administration, as denoted by the symbolic metals, and not the gift itself, which are destroyed : for the gift itself, immediately upon the fall of the image, reverts in all its original integrity and purity, in all its sublime and autocratic unity and simplicity, in all its native and undimmed splendor to the Son of its divine Donor, which would be absurd if the gift had previously been destroyed.

True, the gift is thus personified and individualized in respect to its abuse, its ever-increasing abuse, as denoted by the ever-decreasing value of the symbolic metals or imperial emblems which compose it. But was not a gift thus susceptible of being personified in respect to its abuse just as susceptible, intrinsically, of being personified in respect to its righteous use? And was not its righteous use just as much intended and required in its bestowal, as its un-

righteous abuse was afterwards permitted? Would not that which constitutes the unity in the gift in the one alternative equally have constituted its unity if the opposite and required alternative had been chosen; in either case a unity throughout, a unity in the midst of diversity, but a unity still.

By the abuse of the gift the prophet Daniel does not give us to understand so much the tyranny and oppression with which the gift is exercised—notwithstanding he gravely admonishes Nebuchadnezzar in this regard—as the temper, or *animus*, in which it is exercised towards God as its divine Author; as in refusing to acknowledge that God is its Author, and to yield Him reverence accordingly; as in the doing by man according to his own, and not according to God's will; as in seeking his own, and not God's ends; as in making himself, and



not God, supreme ; thus sacrilegiously contemning the heavenly charter by which he reigns — this perversion and abuse of the gift, this wicked conversion of it to his own wicked use being followed, as a matter of course, by all manner of governmental misrule and despotism and tyranny and oppression accordingly.

To illustrate.

When Nebuchadnezzar, upon the interpretation of his dream by the prophet Daniel, fell on his face and worshipped Daniel, and offered oblations and sweet odours to him, and made him a great man, and gave him great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon, and acknowledged that Daniel's God was a God of gods and a Lord of kings ; then Nebuchadnezzar honored the God of heaven, and honored the imperial trust which the God of heaven had confided to his charge.

But when Nebuchadnezzar lifted up himself against the God of heaven, and walked in pride, and exacted divine honor, and usurped the divine glory, and made a golden image of impo-

sing proportions, and dedicated it to his own glory ; as if, forsooth, he were the author, and not the recipient of the gift ; as if, forsooth, he were God, and not man ; and when he issued a decree commanding "all people, nations, and languages, that dwelt in all the earth" at what hour they should hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer and all kinds of music, to fall down and worship the image which he had set up ; and that whoso fell not down and worshipped it should that same hour be cast into the midst of a burning fiery furnace : so that of the assembled representatives of all people, nations and languages three righteous Jews alone dared to disobey him, and were cast into the midst of the burning fiery furnace accordingly ; then Nebuchadnezzar greatly dishonored the God of heaven, and greatly dishonored the imperial trust which the God of heaven had confided to his charge.

And when again, admonished not by the miracle which saved the lives of these three righteous Jews, nor by the apparition of the divine Reversioner of the gift in the midst of the un-

consuming flames, though burning with seven-fold fury ; and regarding not his decree that every people, nation and language which spake anything against the God of these contumacious Jews should be cut in pieces, and their houses made a dunghill ; the haughty and self-glorying king strode through his palace halls of surpassing splendor, and gazed upon the golden glory of his capitol, with the blasphemous and lying boast upon his lips ; “ Is not this great Babylon, which I have built for the house of my kingdom, by the might of *my* power, and for the honor of *my* majesty ? ” he committed an offence against the God of heaven, and against the imperial trust which the God of heaven had confided to his charge, the divine sense of the enormity of which was shown by the lopping of his lofty and spreading boughs with terror, though their height reached unto the heaven, and the sight thereof to all the earth, and the leaves thereof were fair, and the fruit thereof much, and it was meat for all, and the beasts of the field dwelt beneath them, and the fowls of heaven made their habitation in them : the divine sense of the

enormity of which was further shown, not under a figure, by sending him forth from among men to have his portion with the beasts of the field, and his dwelling with the wild asses, and to be wet with the dew of heaven, until his hair became as eagles' feathers, and his nails like the claws of birds ; until he should learn, by the judgments laid upon him, that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

That the Most High ruleth in the kingdom of men ! not in the kingdoms of men, as of many, but in the kingdom of men, as of one, and giveth it, not the kingdoms, but the kingdom of men, to whomsoever He will.

And yet the glory of his kingdom, and honor and brightness returned unto Nebuchadnezzar ; and his counsellors and lords again sought unto him, and he was established in his kingdom, and excellent majesty was added unto him ; for the gifts of God are without repentance, and He who ruleth in the armies of heaven, and among the inhabitants of the earth, who setteth up kings and putteth down kings, and setteth up

even the basest of men, giveth the kingdom of men to whomsoever He will ; and who shall say what doest thou ?

And when, again, his son's son, Belshazzar, made a great feast to a thousand of his lords, and with his princes, his wives, and his concubines drank wine before them in the golden and silver vessels of the Lord's house, and offered praise to the gods of gold, and of silver, of brass, of iron, of wood, and of stone, which see not, nor hear, nor know, until the receding murmur of the Euphrates at his feet, and the bodiless fingers of a man's hands upon his blazing walls announced his hour of doom ; he, in turn, committed an offence against the God of heaven, and against the imperial trust which the God of heaven had confided to his charge, the divine sense of the enormity of which was attested by the sudden gleam of Persian swords and the death-cry of the king and his palace guards.

“Thy kingdom is divided, and given to the Medes and Persians.” “Thy kingdom ;” not another, but thine. “And Darius the Median took the kingdom ;” not another, but the same ; the same which by their heaven-daring misrule the Babylonian kings had forfeited ; no strife ; no clash of resounding arms ; no odious din of war ; no cry heard among the nations, none in the distant parts of the city even ; no slaughter except of the king and a few of his sentries ; no dying agony, no death-throe of imperial power ; no interruption, no confusion or perplexity in its administration ; no break in the predicted line of its entail ; a quiet changing of the waters of the Euphrates from one channel to another, a quiet transfer of imperial power from one repository to another, from one Gentile dynasty to another ; the flaming head of gold at night, the glistening breast and arms of silver in the morning ; the star of empire setting with golden splendor at night, rising with silver radiance in the morning ; a Babylonian autocracy at night, a Persian oligarchy in the morning, and the days of the Babylonian dynasty of imperial

power were ended ; and yet the same excellently-bright and terribly life-like, the same unbroken, undissevered and indivisible image (no break or blemish even in the brightness and excellence of image until the stone descends), the same august and imposing presence of imperial power, in prophetic contemplation, stands before us ever grandly imperial still ; but a golden autocracy no more until the times of the Gentiles shall be fulfilled, until the sovereignty of this world shall become the sovereignty of the Son of man and His imperial saints, and they shall reign forever.

But, alas ! Gentile imperialism is beginning to find that it is no light undertaking to govern a fallen world, to wield in its normal integrity this mighty and continuing trust of imperial power.

We witness at once, upon the succession of the Persian rule, a great deterioration in the outward administration of the autocratic gift, as denoted by the greatly inferior value of the symbolic metal representing it. Nebuchadnezzar would sooner have cast those Persian satraps, those Persian presidents and governors and princes

and counsellors and captains, the equals in all respects save official rank of the Persian kings, into the den of lions themselves, than have permitted them to dictate to him, as they did to Darius, a decree casting Daniel therein; for whom he would Nebuchadnezzar slew, and whom he would Nebuchadnezzar kept alive.

And yet, notwithstanding they cast Daniel into the den of lions, for which the robe of scarlet and necklace of gold were but a poor atonement, and notwithstanding their abuse of God's imperial gift by their oligarchic administration of it, and notwithstanding all other abuses of it, and they were many, the dominion of the Persian kings over the subject kings and nations of the known earth was grandly imperial, a kingdom of kingdoms, still — in territorial extent far exceeding that of the Babylonian kings, including regions, Asia Minor for example, which the conquests of the Babylonian kings had never reached.

And yet again, notwithstanding the vastness and splendor of the Persian sway, the turning of the scales of battle at Arbēla placed the Grecian



Alexander on the throne of the world's empire at Babylon as quietly and with as little commotion in the succession of imperial power, as attended its entailed succession on the night in which Belshazzar and the guards of his palace were slain.

With the speedy death of Alexander in the midst of his excesses, a still greater deterioration awaits the entailed succession of imperial power. With sacrilegious hands Joseph's brethren divided the price for which they sold into Egypt Him from whom the Shepherd and Rock of Israel should come. With equal sacrilege the Roman soldiers parted the raiment of the Shepherd and Rock of Israel when they led Him to the cross. With kindred sacrilege the four victorious generals of Alexander, whose restless spirits had been nursed amidst the fierce democracies of southern Greece, cut up and par-

celled off among themselves God's peerless gift of imperial dominion in the earth, and in their wicked administration of it trod it under foot.

Under the Syrian division of the third, or Grecian empire, the sacrilegious enormities of Antiochus Epiphanes far exceeded those of all former repositories of the gift. Nebuchadnezzar erected a golden image in a plain adjacent to his capital, and dedicated it to his own glory; but Antiochus, respecting not the sacred courts of the temple of God, set up a statue of Jupiter Olympus on the altar of burnt-offerings, with orgies of lust and debauchery that would have put the Olympian deities themselves to shame, seeking with wanton and wholesale slaughter to annihilate God's covenant people, to obliterate every trace of their worship, and every vestige of their name. Brass, not a metal, but a mere alloy, seventy pounds weight of which was then equal in value to but a single ounce of silver, and a four-winged and four-headed leopard were the prophetic symbols of these Grecian kings, and the all-conquering epic of the Roman arms was their historic dirge.

And yet the Grecian sway over the subject kings and nations of the known earth, notwithstanding these and all other abuses of the imperial gift, was grandly imperial, a kingdom of kingdoms still. The youthful achiever of its greatest fortunes wept not that he had no more worlds to conquer, until his brazen-coated legions had stretched the limits of his empire far beyond those of the Babylonian and Persian kings ; from Egypt, Asia Minor and the islands of the Mediterranean on the west, to Affghanistan and the Indus on the east — thus showing again that the deterioration of the imperial administration of these prophetic kings had no prophetic connection with the territorial expansion of their realms.

A still wider departure from the original integrity and simplicity of the gift was that of imperial, iron Rome ; which fourth and last

great empire of the prophetic earth is symbolized by a nameless monster of indescribable horror, "dreadful and terrible, and strong exceedingly;" under which kingly regime, in a by no means early stage of its developement, the contending thrones and populations of Europe live to-day, and will continue to live until the times of the Gentiles, the times of the Gentile ascendancy and domination in the earth shall be fulfilled; until the divine Reversioner of the gift, the promised Star out of Jacob and promised Sceptre out of Israel, shall return from heaven to destroy the sons of confusion, and assume the forfeited sovereignty of the earth.

Under the sway of the Cæsars, or rather at the conclusion of their sway, God's gift of imperial dominion, instead of being cut up and parcelled off into four parts, as under the Grecian rule, was, or has since been, or yet will be—the record does not justify us in putting too nice a point upon this part of Daniel's interpretation of the king's dream—cut up and parcelled off into ten, as symbolized by the ten toes of the feet and the ten horns of the nameless

monster aforesaid ; which ten toes or horns are supposed to represent the ten sovereignties — the record does not particularly name, identify or describe them ; neither therefore would we — into which the Roman empire proper has been, or yet will be divided.

The ten toes of the feet of the image, it is to be noticed, consist in part of iron and in part of miry clay ; in part of the imperial strength of iron, and in part of the unimperial weakness, not of a metal either precious or base, but of a form of common earth known and described by the prophet as potter's clay ; a kind of earth which, in its earlier stages, when first fashioned by the potter's hand, as it is obvious to observe, is easily moulded, and made to assume whatever shape its cunning fashioner may devise ; but which, in its later stages, when dried (to apply the symbol) by the furnace heat of man's evil passions and God's judicial wrath, is as easily broken to pieces ; as where earth's returning King, expressly assuming the title of Root and Offspring of David, or Son of man, says to His overcoming saints, that. He will give to them

to have power over the nations, and they shall break them to shivers, as the vessels of a potter are broken, even as He hath received of His Father — such being the judicial end of the unimperial clay.

The unimperial clay? Yes, unimperial; unimperial, because, in the first place, although it forms a part of the image, and helps to fill out the general outline, the external form and manifestation of the fourth prophetic empire, or last form of imperial power in Gentile hands, it is yet, according to the record, a symbol, not of power in the hands of a single individual, or of a limited number of individuals, which is necessary to the idea of imperial power; but of power in the hands of "the seed of men," that is, of the children, or descendants, or mass of men at large, of power in the hands of an unlimited number of individuals, which is wholly opposed to the idea of imperial power.

Unimperial, because, in the second place, it is described in the record as a symbol of weakness, as opposed to the strength of the iron; in consequence of its juxtaposition wherewith the form

of empire represented by the iron and the clay is described as "partly strong and partly broken," or brittle :

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken."

Unimperial, because the iron or imperial emblem at its side will not mix with or cleave to it ; as if, forsooth ! if the clay were also an emblem of imperial power, imperial power would not, especially in its last great Gentile strait, instinctively mix with and cleave unto itself, as in the case of the ten confederating kings.

*And if unimperial, then not God's method, but man's ; not the gift of God, but the invention of man, since imperial power alone is the gift of God.*

Indeed, it is not the confession only, but the boast of the seed or popular masses of men, politically considered, that this popular and unimperial method of governmental power is self-derived, that it is all their own as opposed to imperial power, which latter they would see banished from the earth.

Now, this popular and unimperial method,

considered as a merely local form of governmental power, would doubtless be better, if administered in all social and civil regards with due reference to the laws of God, certainly than any merely local form of kingly or divided imperial power not so administered ; though not better, but only worse, and the more disastrous in its effects, if not administered in all social and civil regards with reference to the laws of God ; for then the masses would be left without any restraining hand, and the consequent reign of lawlessness might run to such a height, that even a cruel and oppressive restraining hand, such as the hand of Antichrist will be, would be better than an indiscriminate, irresponsible and lawless and unblushing multitude, left to themselves, and engaged, with only an indifferent if not indeed an insolent and defiant recognition of the God of heaven, in turning, even to the extreme of mutual self-slaughter, as we see in France to-day, the very foundations of human society upside down.

It is important to observe that, although within a certain fixed limit the iron is not per-



mitted to encroach upon the clay, nor the clay upon the iron, yet that within its appointed limit, whatever that appointed limit may be, the iron ceases not to the end to maintain its imperial attitude and relation to the clay, without the juxtaposition and support of which the toes of the at last brittle and fragile clay would fail to support the superincumbent weight, and the image would perish before its time.

Now, if the iron of the legs of the image, which are of iron alone, represents, in its eastern and western divisions, the imperial or monarchic element of the Roman empire proper, as inherited from its three great imperial predecessors from Nebuchadnezzar down, and as administered by the Cæsars before their fall; and if the iron of the feet and toes of the feet represents the same imperial element as inherited from the Cæsars by the ten minor empires or sovereignties into which the Roman empire proper has, in part or in whole, been sub-divided — and if, on the other hand, the clay of the feet and toes of the feet represents the popular, the Germanic and Slavonic element, which from the first has entered

so largely into these minor empires, thus helping, notwithstanding its uncongenial and heterogeneous nature, to fill out the full external outline of the fourth and last kingdom — then we ask, wherein is not the history of the image complete, save only in respect to the catastrophe which is to befall it in the days of these ten kings?

And yet there is one feature in the history of imperial power which we must not fail to observe. We refer to its inextinguishable instinct and aspiration, and unceasing endeavor, whatever of man's lust of dominion may have mingled with the otherwise sacred endeavor, to reassert, as yet it is destined to reassert, its heaven-born origin, its ancient prestige and its ancient bounds; as witness in later times the conquests of Charlemagne and Charles the Fifth; as witness also what the historic imperialism of

the present day styles Cæsarism, or the imperial destiny of the Latin race ; but as witness, above all, the surpassing ambition of Napoleon, the star of whose destiny, as he marched beneath the gaze of the imperial ages, under the shadow of those imperial tombs, across those desert wastes which were the earliest home of imperial power, magnificently dreaming of the conquest of the East, was not the sun of Austerlitz, but the gleaming radiance of that head of gold, great Babylon, which fain, it is more than surmised, he would have built again by the might of his power, and for the honor of his majesty.

Well did the great but fallen Corsican, the better prophet doubtless for his fall and the calmer moments of his exile, conceive the prophetic impossibility of the union of the iron and the clay, when from that lonelier mid-ocean isle than the lonely island of his youthful dreams he predicted that within the space of so many full years Europe would be either Cossack or Republican. But neither Cossack nor Republican will Europe ever be. The iron and the clay will perish together.

But the present divided strength of the iron, the present divided mal-administration of imperial power is yet to regather its scattered energies, and reconcentrate itself in the hands of one supreme monarch over all, the last and greatest representative of the Gentiles, the last and greatest Gentile king of kings, the last and greatest abuser of imperial power, the last and greatest imperial Cæsar of them all, the Antichrist of prophecy.

This imperial reintegration of the prophetic Roman earth under the imperial headship, under the sole and ruthless sway of this last and greatest of the merely human repositories of imperial power, this last and greatest merely human king of kings, shows the eminent propriety with which the fourth imperial empire of prophecy, notwithstanding its present dismemberment, is described in the sacred pages as one empire, as a prophetic and historic unit from the commencement of the reign of the Cæsars to the end of the reign of Antichrist.

Into his willing hands these ten willing kings of the prophetic Roman earth, in self-protection

it may be against the more menacing, the more anarchic attitude of the surging masses represented by the clay, will give their kingdoms until the times of the Gentiles, until the words of God shall be fulfilled.

"These have one mind," says the angel Gabriel to the prophet Daniel, "and shall give their power and strength unto the beast." "God hath put in their hearts," saith the apostle of the Revelation, "to fulfil his will, and to agree, and to give their kingdoms unto the beast, until the words of God shall be fulfilled."

"And another shall arise after them [after these ten kings have arisen], whose look shall be more stout than his fellows."

The words which describe his reign are written. They are printed in a book. They are graven with an iron pen.

He will come from below. He will speak great words against the Most High, and marvellous things against the God of gods. He will open his mouth in blasphemy against God to blaspheme His name, and His tabernacle, and them that dwell in heaven. He will exalt him-

self above all that is called God, or that is worshipped. • Following the example of his first great prototype, whose imperial gift of supreme and universal dominion he now profanely wields, he will set up an image of himself, and dedicate it to his own glory, and command all men to worship it ; and all they that dwell on the face of the whole earth, both small and great, and rich and poor, and bond and free, shall worship it, whose names are not written from the foundation of the world in the book of life of the slain Lamb.

He will plant the tabernacles of his palace between the seas in the glorious holy mountain, and, instead of setting up a statue of Jupiter Olympus on the altar of burnt-offerings, as another of his prototypes did, he will seat himself in the temple of God, showing himself that he is God, as our Saviour in the most remarkable of His prophetic discourses so expressly reaffirms, with the added charge, *ὁ ἀναγιγνώσκων νοείτω*, "whoso readeth let him ponder well," or "whoso readeth let him understand."

He will make war upon the saints, and overcome them, and prevail against them until the

time comes that the saints shall possess the kingdom.

Aye more, with his ten allied kings of the prophetic Roman earth, welding their iron links in one common chain, he will make war upon the Lamb when "His feet shall stand in that day upon the mount of Olives," and amidst signs in heaven and signs on the earth, amidst the shaking of the earth and the shaking of the heavens also, this last and greatest of the Gentiles, this last and greatest abuser of imperial power will be compelled to acknowledge — not prematurely as did another of his prototypes — that the pierced Nazarene has conquered ; for it is written, "The Lamb shall overcome him." He shall come to his end, and his ten allied kings shall come to their end, and none shall help either him or them. The judgment shall sit, and they shall take away his dominion to consume, and to destroy it to the end. And they that see him shall narrowly look upon him, saying, Is this the man that made the earth to tremble, and did shake the kingdoms.

With the fall of Antichrist the last and great-

est merely human repository of imperial power the earth will ever see will pass away.

With the fall of Antichrist the times of the Gentiles will be fulfilled and their fashion will pass away, leaving not even the ashes of their fires behind them, for the wind shall carry them away, that no place shall be found for them.

With the fall of Antichrist all forms of Gentile and anti-christian misrule, all forms of Gentile and anti-christian mal-administration of God's peerless gift of supreme and universal dominion — the accumulated and combined result of all the imposing but iniquitous Gentile ages — shall perish together, one ruin embracing all.

[And yet nothing that is good can ever perish. Nothing that is worthy to live can ever die. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, that shall have been accomplished, that shall have been attained, in the course of the imperial ages, shall still and ever live to grace and heighten our millennial triumph, our millennial



blessedness, the peace and joy of our millennial reign.

It is evil only, the abuse only of the good gifts of God and of His providence that will ever and surely perish ; and that not by gradual extinction, or a gradual wearing away, not, as we have seen, by the gradual diffusion of the gracious influences of heaven, but, when the transgressors are come to the full, and the fulness of God's elect are gathered in, by the sudden vengeance and the instant wrath of God.

If all evil and all abuse shall have been done away by a process of gradual extinction, by a gradual wearing away, by the gradual diffusion of the gracious influences of heaven, when Christ shall come to judge the world, the quick as well as the dead, verily we do not see what there will be for Christ to come to judgment for, so far at least as the living are concerned ; even as the foolish world would not have Him come, but shuts its foolish eyes, and closes its foolish heart, and sets up its foolish human wisdom and foolish natural methods and foolish towering Babels, and hugs its strong delusion, the great

energy of its wickedness, against His coming ; as if, forsooth, man were sufficient without Christ, and Christ would never come.

And wherefore should He come to execute the judgment written, to bind the kings of the earth with chains, and their nobles with fetters of iron, to dash them in pieces like a potter's vessel, to break them with a rod of iron, to destroy the sons of confusion, to smite the nations, to tread them in the wine-press of the fierceness and wrath of God the Almighty, to destroy their great leader in His own land and upon His own mountains round about Jerusalem to tread him under foot, to smite his horses with astonishment and their riders with madness, and to bring and gather together to the supper of the great God all the fowls that fly in the midst of the heaven, that they may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them ; wherefore, we ask, should He thus come to judgment, if, when He comes, all evil and all abuse of the good gifts of God and of His providence shall have been done away, and

the earth shall be basking in the noontide glory of its millennial joy, full consequently of the knowledge of the Lord as the waters cover the sea ?]

With the fall of Antichrist this imperial gift of heaven to man, forfeited by all others and abused no more, will revert in all its native purity, in all its heaven-born energy and lustre to its divine Reversioner, great David's greater Son, the First-begotten of the dead, begotten of the dead to sit on David's throne, the Prince of the kings of the earth, the King of kings, and the Lord of lords.

"And I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him ; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

"And Jehovah shall be king over all the earth : in that day shall there be one Jehovah, and his name one."

"And the government shall be upon his shoulder ; and of the increase of his government and peace there shall be no end, upon the throne of David [not on the throne of God in heaven, where now in His temporary absence from the earth He sits, at the right hand of the Majesty on high], and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of Jehovah, whose the hosts of heaven are, will perform this."

[Such was the faith and hope of the church of Christ once. Why should it not be now ?

Let it not be said that, although the Old Testament may teach an outward or external kingdom of the Son of man, yet that the New Testament teaches a spiritual kingdom only, for, as may readily be shown, it is not so. The New Testament teaching is perfectly definite and decisive on this point ; as instance Peter's teaching on the day of Pentecost.

It is undeniable that the Son of man had just been rejected and crucified by the unbelieving nation from whom and to whom He came.

It is undeniable that at the end of three days after His death and burial He rose without corruption and unchanged from the dead, and afterwards remained upon the earth for the space of forty days: "To whom [His apostles] he shewed Himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

It is undeniable that at the end of forty days He ascended into heaven, and took His seat on the throne of His Father in heaven, at the right hand of the Majesty on high; there to remain until His enemies on the earth should be made His footstool: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

It is also undeniable that He rose from the dead in order that He might sit and reign on the throne of His father David as the fruit of the body of David, the fruit of his loins according to the flesh, that is, in His own proper and personal humanity: "Therefore [David] being a prophet, and knowing beforehand that God had sworn with an

oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he, seeing this before, spake of the resurrection of Christ, that [when He said that] his soul was not left in hades, neither his flesh did see corruption."

It is obvious therefore, having never sat on the throne of David as yet, that, in the very nature of the case, He will not and can not so sit thereon as described so long as He remains seated on the throne of His Father in heaven, or so long as His enemies on the earth are not made His footstool; and that He must first return from heaven before He can take His seat on the throne of David—unless it can be shown that the throne of God in heaven is the throne of David also, which is impossible.

Again; it is undeniable that He will return to the earth in like manner, in like human and personal manner (only glorified) as He rose from the dead and ascended into heaven: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you

into heaven, shall so come in like manner as ye have seen him go into heaven."

It is undeniable that, having returned, He will restore unto Israel the throne and kingdom of David: "Remove the diadem [of the house of David], and take off the crown [of the house of David]: *exalt* him that is low [the sway of the Gentiles], and *abase* him that is high [the sway of the house of David]. I will overturn, overturn, overturn it [the throne or kingdom of David]: and it shall be no more, until he [the Son of man as the Root and Offspring of David] come whose right it is, and I will give it him" — "After this [after the visitation of the Holy Spirit to the Gentiles to take out of them a people to the glory of God's name] I will return, and will build again the tabernacle [the throne or kingdom] of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" — "And of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, etc."

It is also undeniable that both before and after

His crucifixion He promised His disciples that He would send to them the Third Person of the God-head, the Holy Spirit, or Comforter, to remain upon the earth in His stead during His absence therefrom ; that shortly after His ascension He did so send the Holy Spirit ; and that the Holy Spirit remains upon the earth, and He absent from it, still.

It is obvious \* therefore that the present period or dispensation of the absence of the Son of man from the earth and of the presence of the Holy Spirit upon the earth is, *to us*, not the dispensation of the promised kingdom of the Son of man upon the throne of His father David, but the dispensation of the Holy Spirit.

Such was the situation of which the apostle Peter was the inspired master on the day of Pentecost.

Again ; it is undeniable that the present dispensation of the Holy Spirit was officially inaugurated by the descent of the Holy Spirit on the day of Pentecost.

It is undeniable that the apostle Peter on



the day of Pentecost *did* officially proclaim, as its inspired herald, the incoming dispensation of the Holy Spirit: "Therefore [the Son of man], being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he [the Son of man] hath shed forth this which ye now see and hear."

It is equally undeniable that the apostle Peter did *not* on that day proclaim an incoming dispensation of the kingdom of the Son of Man; but, on the contrary, expressly reiterated to that vast congregation of devout men out of every nation under heaven the divine behest that the Son of man should remain seated at the right hand of God on high *until* God on high should make His enemies on the earth His footstool.

It is also undeniable, as has been abundantly shown, that His enemies will not be made His footstool *until* the image seen by Nebuchadnezzar in his dream shall be destroyed, or until the times of the Gentiles, the times of Gentile ascendancy and domination over God's covenant people Israel shall be fulfilled; and that therefore the present dispensation of the Holy Spirit will

not *until then* end, or the dispensation of the kingdom of the Son of man on the throne of His father David in His own proper and personal humanity, as the fruit of the loins of David according to the flesh—these are Peter's very words—*until then* begin.

It is obvious therefore that the present dispensation of the Holy Spirit is not the dispensation of the kingdom of the Son of man, but only the dispensation of the *gospel*, or good news, or glad tidings of the kingdom of the Son of man; the proper and distinguishing office of the Holy Spirit meanwhile being to draw all men unto Christ, through the merits of His blood, who are the appointed children of His kingdom, the chosen heirs of His salvation.

Not that the kingdom of the Son of man will not be in the highest and most exalted sense a spiritual kingdom; not that it will not in this respect infinitely exceed all that it has entered into the hearts of the most spiritual followers of Christ, and the most earnest advocates of a spiritual kingdom only,

to conceive ; but only that the kingdom of the Son of man (which, in its manifested glory upon the earth, is in this dispensation of the Holy Spirit heralded only ; of which we have in this dispensation the announcement or glad tidings only) will, upon the evidence, be in a no less eminent and exalted sense an external and personal or outwardly visible kingdom also ; \* just as strictly and truly, and infinitely more grandly so than that of any imperialist on whom imperial dominion was ever conferred, or that ever reigned before Him.

Such is the kingdom, the future but hastening kingdom, for which the Son of man taught His disciples to pray, and teaches us to pray, and teaches all men to pray until His kingdom shall come, and His will be done on earth as it is in heaven — a kingdom for which we but too often pray (however fervent may be our prayers) with only a vague and indefinite idea of what it is we are praying for.

“And this *gospel of the kingdom* [not the kingdom itself, but the *gospel* or *glad tidings* of the kingdom] shall be preached in all the world,

for a witness unto all nations ; and then shall the end come." Then shall the end of this dispensation come. Then shall the kingdom come, and the will of God be done on earth as it is in heaven. Then shall the Great King Himself come ; just when and where in the divine order and economy of the imperial ages the prophet Daniel had said that He would come ; namely, when the times of the Gentiles, or times of the four great Gentile empires of the earth shall be fulfilled ; or, as the gospel of the kingdom differently expresses the same idea, when the fulness of the Gentiles, or fulness of the Gentile elect shall, by the visitation of the Holy Spirit, be gathered in—even as it is written by the prophet Amos in the Old Testament, and by the apostle Peter in the New : " In that day [or " after these things," as Peter expresses it, that is, after this visitation of the Holy Spirit, or gathering in of the Gentile elect] I will return, and will build again the tabernacle [the throne or kingdom] of David, which is fallen down, etc."

Then shall that imposing, that excellently bright and terribly life-like image of Gentile

greatness and supremacy in the earth fall, and be broken to pieces together. Then shall the Son of man come with the clouds of heaven, and there shall be given to Him dominion, and glory, and a kingdom, that all people, nations and languages may serve Him—not in the dispensation which is *now*, while He is seated at the right hand of the Majesty on high as our merciful High Priest and Intercessor, our Advocate with the Father; but in the dispensation which is *to come*, when, as the Son of man, the Son of David, the Son of the Virgin Mary, He shall sit on the throne of His father David, as the angel Gabriel told His mother He should, and reign over the house of Jacob forever, and, *ex officio*, over all the earth forever; and of the increase of His government and peace there shall be no end upon the throne of David, and upon his kingdom.

Thus beautifully does the Bible, the precious but unheeded charter of our salvation, everywhere alike, harmonize with itself; prophets and apostles joining voice to voice through the thick darkness and heaviness of the imperial ages,

across the gloomy centuries of God's judicial wrath — God's witnesses to the Son of man's imperial reign.

Such was the faith and hope of the Church of Christ once. Why should it not be now ?]

With the fall of Antichrist the saints of the most high places of all the ages shall at the same time, in blessed conjunction with their royal Lord, take the kingdom — *the kingdom* so ingloriously abused, forfeited and lost by all preceding possessors and administrators thereof — and possess the kingdom forever, even forever and ever :

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven [upon the whole earth] shall be given to the people of the saints of the most high places, and all dominions shall serve and obey them.”

With the fall of Antichrist — thus the angel, lingering, comforted the sad heart of the now aged prophet, and lined with golden light the dark cloud of Israel's final and surpassing sorrow — with the fall of Antichrist “thy people shall be delivered, every one that shall be found

written in the book ;” and not delivered only, but set on high above all nations according to the conditional and ever-broken covenant in the wilderness, now at last to be fulfilled in virtue of the absolute, unconditional and supplemental covenants before and afterwards made with the Son of man as Israel’s Messiah ; who in that day of mercy and of wrath will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplications, and thus, by the special interposition of His hand, supernaturally rescue and save the chosen tribes of Israel, and wash away their sins, as He will also supernaturally and overwhelmingly destroy their imperial and down-treading oppressors.

With the fall of Antichrist “many [not all, but many] among the sleepers of the dust of the earth shall awake : these [who awake at this time] unto everlasting life.” They shall shine as the brightness of the firmament and as the stars forever and ever. This is the first resurrection : and this is the new song of the ascended spirits of these sleeping dwellers in the

dust which now in heaven they sing ; awaiting there their glorious manifestation as the sons of God upon the earth, and glorious imperial reign — upon the earth ! the earth with its lifted and forgotten curse ! the earth which we inhabit, changed like a vesture and renewed by fire for their abode, but the same grand old earth and home of imperial dominion still :

“For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation ; and hast made us unto our God *kings and priests* ; and we shall *reign on the earth.*”

As for those, that blood-bought and blood-washed throng, that kingly and priestly host, that goodly company of the saints who are yet to be borne from their secret chambers on the earth to their last sleep in the still but heaven-guarded chambers of the grave ;



“Their boast is not that they deduce their birth  
From loins enthroned, and rulers of the earth ;  
But higher far their proud pretensions rise ;

For theirs it is to know that their Redeemer liveth, and that He will not only stand but reign in the latter day upon the earth, and that when, with the slumbering dust of the departed saints of all the ages, their dust shall awake and sing, they too shall see Him in their flesh, and their eyes behold Him ; whom they shall see for themselves, and not another, though meanwhile their reins be consumed within them.

For theirs it is to know, if they suffer with Him now, while their tears are not yet wiped away, that they shall reign with Him in the imperial mansions which by the present overturnings of His hand He is preparing for them then, when all tears shall be wiped away from their eyes.

For theirs it is to know, although it doth not yet appear what they shall be, yet that, when He shall appear, they shall be like Him, and in bodies fashioned like unto His glorious body see Him as He is.

For theirs it is to know that that same Jesus, whom those sorrowing men of Galilee saw taken up from them into heaven from the mount of Olives, shall stand in that coming day upon the mount of Olives again; that He shall so come in like manner, in like human and personal manner as He ascended into heaven, to be glorified, personally glorified in His saints, and to be admired, personally admired in all them that believe in that day.

For theirs it is to know that as He is their Head, so they are His body, His flesh which He nourisheth and cherisheth, the members of His body, of His flesh, and of His bones, His called and chosen and faithful and royal bride, the partner of His joys and honors and of His imperial throne; and not, like the re-nationalized and pardoned and priestly house of Israel and the redeemed and tributary nations of the earth, the subjects of His imperial sway.

For theirs it is to know, with the psalmist whose lyre was as mighty as his throne, that they are the King's daughter, all glorious within, adorned as a bride for her husband, with cloth-

ing of wrought gold and with raiment of needle-work, whose beauty her expected and expectant Lord, arrayed in garments that smell of myrrh and aloes and cassia out of the ivory palaces, greatly desireth, and will espouse, and take unto Himself, that where He in His transfigured glory is, there she in her transfigured glory may be also, forever with her Lord, forever His delight.

For theirs it is to know that He will make them to sit down with Him in His throne, the imperial throne of His father David, in the land upon the mountains of Israel, upon the hills of her beauty, even upon His holy hill, between the seas in the glorious holy mountain; even as He also overcame, and, until He comes again, is set down with His father in His throne, at the right hand of the Majesty on high.

For theirs it is to know that, seated with their royal Lord as His queenly and co-reigning consort on His throne, they too shall take the kingdom, and possess the kingdom forever, even forever and ever, and have power over the nations, and judge the world, and judge angels, and in-

herit all things, even as their adored Lord and Head hath received of His Father.

That thus, as in the beginning, when God created man in His own image, and made them, male and female, to be one flesh, and gave unto them, male and female, to have dominion over every thing that lived and moved upon the earth ; so again, under the blissful and eternal bridal of the risen and glorified Son of man and His risen and glorified saints of the most high places of all the ages, our usurped and faded and once imperial Paradise may become imperial again, and our fallen earth, *righted* at last, shine forth in the wide universe of worlds the glorious abode of imperial dominion according to God's original design.

Children of the heavenly King, partakers of the imperial inheritance of the saints in light : wherefore, with this prize of your high calling set before you, not watch and pray for the coming with observation, with that great and notable observation of the earth and of the heavens also which all prophecy proclaims, and in which our only deliverance lies — of that kingdom

which, spiritually, has come already without observation, with righteousness and peace and joy in the Holy Ghost, to the heart of every true believer?

IN CONCLUSION, the author would beg leave to submit a few of his own deductions from the foregoing theme in the following interrogative form.

Admitting, with the argument, that all Scripture is given by inspiration of God; that, as is commonly held, the Babylonian, Persian, Greek and Roman empires are the kingdoms represented by the four symbolic metals, or imperial emblems composing the image of the second of Daniel; that the same kingdoms are represented by the four symbolic beasts of the seventh of Daniel; and, finally, that the Davidic kingdom, under the reign of the Son of man as the Root and Offspring of David, is the kingdom represented by the Stone which destroys the Image of the second of Daniel:—

1. Is, or not, the foregoing argument, on the basis of these admissions, legitimate, logical and consistent as an exposition of the inspired

record, as an argument upon "the law and the testimony"?

2. If so, does it, or not, require, in its historical verifications, a literal interpretation of the said prophecies or prophetic chapters of Daniel upon which it is founded, and of such other prophecies, incidentally cited in connection therewith, as are necessarily involved therein, whatever spiritual significance may otherwise be attached to the same, or to any of them?

3. If the said prophecies are to be thus literally interpreted, is it, or not, safe, in the light of the prophetic and historical evidences adduced, in the light of such heavenly rays as do appear, to cast the horoscope of the future of any people or nation, certainly of the prophetic or Roman earth properly so called (to which the argument mainly relates), and to leave the office and destiny of imperial power, as considered in these pages, out of the account?

4. Is an argument which, while it fully recognizes the spiritual aspects of the predicted kingdom of the Son of man, yet, for the time being, treats of its external aspects chiefly, any

less honorable to Christ and His kingdom than an argument which, without recognizing its *external* aspects, treats of its spiritual aspects only?

5. And, finally, if the premises of the foregoing argument, and the reasoning upon them, be correct, have we any right, inside of the inspired record, to look for a millennium, least of all a political millennium, upon the earth, before Christ, in His risen, personal and glorified humanity, returns from heaven in kingly glory, as the King of kings and Lord of lords, and with all His saints, whom He has promised to bring with Him at His coming, to set up, on the throne of His father David, His personal and everlasting, His *imperial* reign?





